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MEMOIRS
OF THE
AMERICAN ACADEMY.

V.

*On the Language and Inhabitants of Lord North's Island in the
Indian Archipelago; with a Vocabulary.*

BY JOHN PICKERING,
PRESIDENT OF THE ACADEMY.

THE immediate subject of the present communication is a brief account of the language and inhabitants of a very small island in the Indian Archipelago, commonly known to navigators by the name of Lord North's Island, but sometimes called Nevil's Island, and Johnston's Island, the native name, however, being *Tóbi*, or, as we should pronounce it in English, *Tóbee*. It lies southwest-erly from the well-known group called the Pelew Islands, and a little more than half way from that group towards the island of Gilolo, or Gilolo Passage, being, according to the best English authorities, in latitude $3^{\circ} 2\frac{3}{4}'$ N. and longitude $131^{\circ} 20'$ E.,* but,

* Horsburgh's "India Directory," p. 571, 5th edit. London, 1841.

according to a modern French voyager of authority, it is in latitude $3^{\circ} 3'$ N. and longitude $128^{\circ} 44'$ E.*

The vocabulary accompanying this communication derives its principal value from the circumstance of its being the only one, which has been yet collected, of the language of these secluded islanders. As, however, a long time will probably elapse before we shall have the means of obtaining any additional information of this dialect, or of the wretchedly destitute and inconsiderable tribe of people who inhabit this little island, it will be of some utility, with a view to philological and ethnographical researches, to preserve this as one of the specimens of human speech, — as one fact in the history of the human race.

Before proceeding, however, to any details respecting the language and people in question, I beg leave to ask the attention of the Academy to a few general remarks on that division of the globe to which, geographically speaking, this little island may be said to belong, and which is part of that general region commonly known by the name of Polynesia, or Oceania.

This portion of the globe, in a general view, may be described as comprehending the belt of intertropical islands which extends from the western coast of America across the whole Pacific Ocean to the eastern shores of Asia, including, also, New Holland, New Zealand, and a few less considerable islands, some of which, however, lie several degrees without the southern tropic, though included in the description of Oceania.

That whole region has not hitherto attracted so much attention

* M. de Rienzi, the well known navigator. See his valuable and copious description of "Océanie," published in the collection entitled "L'Univers Pittoresque, ou Histoire et Description de tous les Peuples," etc. 3 vols. 8vo. Paris, 1836.

as it has been justly entitled to from its intrinsic importance and character. Indeed, until the above-cited work of M. de Rienzi, who was himself a voyager throughout that part of the globe for twenty-one years of his life, we had, as he himself remarks, “no particular and complete book” on this fifth division of the earth, though it is, as he justly observes, the most curious and most diversified region of the globe. “It is,” says he, “the land of prodigies; it contains races of men of the most opposite characters, the most extraordinary wonders of nature, and the most admirable monuments of art. We there see the pigmy by the side of the giant, and the white man by the side of the black; a cannibal people in the neighbourhood of a patriarchal tribe; and, at a small distance from the most brutal savages, nations that were civilized before we were; while earthquakes and aërolites desolate the fields of the country, and volcanoes overwhelm whole towns. Upon its southern continent, New Holland, the most whimsically formed animals, and on its largest island, Borneo, the orang-outan, that two-handed image of man, present to the philosophic inquirer a subject for profound contemplation; and while one of its islands prides itself on the majesty of its temples and its ancient palaces, — superior to the monuments of Persia and Mexico, and worthy to be compared with the chef-d’œuvres of India and Egypt, — others display their pagodas, their mosques, and their modern tombs, which rival, in elegance and grace, every thing that the East and China may offer us, even the most perfect of the kind.”

If, now, we take our departure from Lima, on the American coast, and proceed westerly across the Pacific Ocean, — as the same writer continues, in glowing, but highly colored language, — “nothing meets the wandering eye but the ocean and the heav-

ens, for the distance of six hundred leagues from the coast of Peru; but soon there begin to appear numerous clusters or groups of pleasant islands, which have probably risen up through the waves — though scarcely above their surface — within a few centuries past; while others, more ancient, shoot their heads of granite to the very clouds. If we continue our voyage through this vast labyrinth of islands, we encounter, in about the middle of the passage, a fifth continent, New Holland, almost as large as all Europe, and presenting the picture of a world that seems to be reversed. We find there other constellations in the heavens, other beings, and other climates; there we salute the rising sun at an hour when night covers us here with darkness; there we enjoy the season of summer at the time of the year when winter spreads its gloom over us at home; the autumn takes the place of our spring; the barometer falls on the approach of good weather, and rises when it forebodes a storm; sometimes the forests spontaneously take fire in December, and, at others, the northwest wind, like the *khamsein* of Egypt, scorches the earth, reduces it to powder, and thus augments the vast deserts of Australia. There you may see, with astonishment, a volcano without a crater or lava, but continually throwing out flames; gigantic plants, some growing in the waters of the ocean, and others in the dry sand; cherries growing with the stone on the outside; pears with the stem at the broadest end of the fruit; singular birds, as the white eagle and the red throat, black swans and cockatoos, the cassowary, which can run but not fly; blue crabs; lobsters without claws; dogs which do not bark; the kangaroo, a strange compound of the cat, the rat, the ape, the opossum, and the squirrel; the spinous echidnus; mammiferous animals without mammæ, and which appear to be oviparous; and the ornithorhyncus, which belongs at

the same time to the phocæ and to quadrupeds, to birds and to reptiles,—a fantastic creature, which the Deity has cast upon the globe, in order to overthrow, by its presence, all the systems of naturalists, and to confound the pride of the learned.” *

To considerations like these, of general importance to the philosophical inquirer, we may add, (as I have remarked in another place, †) that our countrymen have a particular interest in this subject, from circumstances which it will not be out of place to allude to.

One important group of the islands of the Pacific Ocean is an American discovery; I mean the group originally named, after their discoverer, Ingraham's Islands, but which the discoverer himself called the Washington Islands, and which, with the Marquesas, form the Archipelago of Mendana, as it is now denominated by geographers.‡

Another intertropical group, the Sandwich Islands, long well known to every reader, has a particular claim to our attention on account of the American missionary establishment there, which was begun in the year 1819, by missionaries from Boston, and which, independently of the important objects of the mission, will, with its American and European population, now amounting to many hundred persons, be of incalculable importance to the United States in many respects.

* See Cuvier's "Revolutions of the Globe," p. 41, Amer. edit. "L'Univers," Tom. I., Oceanie, pp. 3, 4.

† American Quarterly Review for September, 1836.

‡ See the original account of this discovery, extracted from the journal of Captain Ingraham, of Boston, in Massachusetts, published in the "Collections of the Massachusetts Historical Society," Vol. I., p. 20; see, also, Vol. IV., p. 241, of the same work.

This group, at present the most important of all in relation to the civilized world, has for many years been the resort of American whaling-ships; and at the time when the American Mission was established there, the rude inhabitants led such a life as would be the natural consequence of a native ignorance, which had been just enough enlightened to be trained to the most disgusting licentiousness and depravity by an unrestrained intercourse with the profligate part of their civilized visitors, from the time of their discovery by Captain Cook; but since the establishment of the American Mission, now a little more than twenty years ago, an essential change has taken place in the condition of the people of these islands; and, when it is stated that reading and writing, and printing, too, are extensively diffused, and that the natives feel the most intense interest in those precious arts, an intelligent reader will desire no more in order to enable him to form an estimate of their present condition and future prospects.

For this important change in their condition,—of which the natives are fully sensible,—they have been indebted to Americans. Their curiously constructed language, of more than Italian softness, was first reduced to writing by American missionaries; * and they now have in their own language elementary books of all the most useful and necessary kinds; an annual almanac, primers, spelling-books, and reading-books; and among these I cannot omit mentioning books of *arithmetic*, the study of which is almost a passion with them, and, as some persons believe, has done more to excite their thinking powers than any other works which have ever been published for their use. The Old and New Testaments have been translated into their language, and have been for some

* According to the principles of a systematic orthography recommended by the author of this paper, in “Memoirs of the American Academy,” Vol. IV., p. 319.

time in common use among them,—the types being set up, and the printing done, by native workmen,—and, what will, perhaps, still more surprise the reader, I have now lying before me two different *newspapers* published in the native language, and which, in their external appearance and contents, are as respectable as the greater part of our own gazettes.

One further remark may be made, which is suggested by the subject of their language. Our English tongue is now, beyond all question, destined soon to be the language of *commercial intercourse* throughout the Pacific Ocean and the coast of America, and, perhaps, at a more remote period, of the Eastern Asiatic coast also. The enterprise and activity of the two greatest commercial powers — England and the United States — will probably defy all competition, and the common language and commerce of these two nations will mutually coöperate in giving additional interest to that whole region of the globe.

These are some of the considerations, which must excite an interest in all Americans to acquire a more accurate knowledge of the various parts of this division of the earth. But, in a more enlarged view, the physical characters of the islands throughout the Pacific Ocean, and of the races of people who have inhabited them for ages, present the most noble and interesting objects of philosophical research, that can at this day be offered to the contemplation of civilized man; and I trust it will not be deemed out of place to advert very briefly to some of them.

The general extent of the Oceanic region has been already stated; but I may here add, that the whole quantity of land comprehended in it is estimated by some geographers at not less than 2,500,000 square miles, while others have even reckoned it at 3,500,000. New Holland alone is nearly equal to all Europe,

and the several islands together present a surface considerably larger than Europe. We have here, then, as has been justly observed, countries greater in extent than China and Hindostan together; Australia is larger than the Chinese empire, Borneo three times the size of Great Britain, and Sumatra larger than Great Britain and Ireland together. And these regions, says a well known geographer, "present in every quarter scenes adapted to move the most frigid imagination. Many nations are here found in their earliest infancy. The amplest openings have been afforded for commercial activity. Numberless valuable productions have been already laid under contribution to our insatiable luxury. Here many natural treasures still remain concealed from scientific observation. How numerous are the gulfs, the ports, the straits, the lofty mountains, and the smiling plains! What magnificence, what solitude, what originality, and what variety!" *

What a field for philosophical research is here found in those mighty agents of nature, the volcanoes, which are more numerous than in any other part of the globe! The island of Java alone is said to contain at least fifteen, Sumatra has a number of them, the Philippine and Molucca Islands are full of them, and in the Sandwich Islands is found the very largest among the whole of those which are still in activity, having a crater of melted lava said to be 900 feet in diameter.

In the animal kingdom it has been remarked, that the larger species of quadrupeds are found only in the larger islands, and that the smaller quadrupeds are comparatively few. The elephant, for example, is known only on the Peninsula, Sumatra, and the northeasterly part of Borneo; the tiger is said not to be found

* Malte Brun's *Geography*, Book LIII., Part I., Percival's edition, vol. I., p. 556.

in any of the smaller islands, even when those are in the vicinity of large ones which abound in that animal; and this, and other animals of the same tribe, though numerous in the larger islands to the westward, gradually disappear as we proceed eastward.

Among the peculiarities which have been thought worthy of distinct notice in the products of Australia, in particular, the greatest is the total absence of large quadrupeds, and the scarcity of the smaller; the latter of which, too, are so remarkable in their structure as to appear almost anomalous. Australia has been termed the land of contrarieties, as if Nature, in creating the forms intended for this region, had departed altogether from those rules to which she had otherwise so universally adhered. The particular form, for instance, which, in other parts of the world, she has given to the smallest race of quadrupeds, — the rats and dormice, — she here bestows upon the kangaroo, the largest animal throughout the whole of Australia.* Two thirds of the Australian quadrupeds are provided with the marsupial pouch, forming a natural nest in the soft folds of their own skin for the protection of their young, like the opossum of America; and they make their way with more rapidity, by springing or vaulting through the air, than by walking on the ground.

The ornithology of this region is distinguished by the vast proportion of suctorial birds, or such as derive their principal support from sucking the nectar of flowers. This peculiar organization, which, in Africa, India, and America is restricted to the smallest birds in creation, is here developed very generally, and given to species as large as the thrushes, and seems to be possessed by a great number of the parrots. The conchology comprehends many of the most beautiful and rare shells known to our cabinets.

* Swainson, on the Geography of Animals, in the Cabinet Cyclopædia, No. 66, p. 115.

The zoölogy of the Pacific Islands, those “magnificent fragments of a former world,” as they have been called,* strictly speaking, has been but insufficiently investigated, as those islands have not, till recently, been much visited by scientific naturalists since the period of Captain Cook’s voyages, now seventy years. The quadrupeds, as far as known, are few in number; and none of the islands seem to possess any one species of the kangaroo. The birds are little better known.† In every department of natural science, however, in relation to these islands, we may now expect a highly valuable addition to our present stock of information, from the researches made by the members of the late Exploring Expedition, fitted out by the government of the United States; an ample account of which is to be published, as soon as practicable, under the direction of the government, in a style becoming the subject and worthy of the nation.‡

But it would be out of place to extend any farther these remarks upon the Polynesian region in general; and I now return to the immediate subject of this communication,—*the Language and Inhabitants of Lord North’s Island*;—in connection with which there will be occasion to make some allusion, also, to the Pelew group.

The geographical position of the island in question has been already mentioned.§ The native name of it, as before stated, is

* Malte Brun’s *Geography*.

† Swainson, on the *Geography of Animals*, in the *Cabinet Cylopædia*, No. 66, p. 115.

‡ Since this paper was read before the Academy, a part of this valuable work has been published, comprising the general narrative of the Expedition, by Charles Wilkes, Esq., the commander; and it appears in a style that justifies the expectations which had been formed of it.

§ Ante, p. 205.

Tóbi, or Tóbee, and it appears to have taken its most common English name from the English ship *Lord North*, by which it was seen on the 14th of July, 1782; before that time, as Mr. Horsburgh says, "it seems not to have been known." *

But, although this may have been the first knowledge which English navigators had of it, yet, as the island lies in an archipelago which was within the field of the earliest Spanish and Portuguese voyages, and as the natives had pieces of iron in their possession, and had also in common use in their vocabulary two words that must have been taken from the Spanish and Portuguese languages, we may infer that it had been previously known to the enterprising navigators of those nations.† Subsequently to the voyage of the ship *Lord North*, it was seen, but not visited, by other English vessels (the *Raymond*, *Asia*, and *Montrose*), on the 1st of January, 1789, again in April, 1794, by Captain Seton, of the *Helen*, and since that time by several other ships.

The island is small and low; in Horsburgh's work, above cited, it is said to be about one mile or one mile and a half in extent, east-southeast and west-northwest; but according to the estimate of two American seamen, who lived upon it for two years (and who will be mentioned hereafter), it is only about three quarters of a mile long, and about half a mile in width; or about as large as the island in this immediate vicinity now called East Boston.

This little spot of earth, if the comparison may be allowed, stands like a lofty tower rising from the depths of the ocean, and just

* India Directory, p. 571, 5th edit., 1841.

† These two words are (as pronounced by the seamen) *shambaráro* and *shappo*, by which the natives called a *hat*, and which are manifestly corrupted from the Spanish *sombrero*, and the Portuguese *chapéo*, or, possibly, from the French *chapeau*.

showing its summit a few feet above the surface of the boundless waters that environ it ; solitary, in sight of no other land, and encircled with its coral reef, from an eighth to half a mile in breadth, and on its outside washed by the bottomless ocean, of darkest blue, in which the sounding-lead of the mariner

“Drops plumb down
Ten thousand fathom deep.”*

The whole island rises so little above the level of the sea, that the swell often rolls up to a considerable distance inland.

It was long supposed to be uninhabited ; and the two seamen above alluded to were told by the natives, that no white man had ever before been on the island. Horsburgh, however, correctly describes it as being inhabited, and states, that the inhabitants sometimes come off in their canoes to ships that pass near the island.† The two seamen before mentioned state, that there were three villages upon it, situated on the shores, and containing, in all, between three and four hundred souls at the time when they were first taken there ; but that the number was considerably diminished by famine and disease before they left the place.

As the residence of these two American seamen on the island has been the means of our obtaining more minute information than we before possessed, or shall be likely to obtain of this people and their language for a long time to come, it will not be uninteresting to give a very concise narrative of the circumstances by which those men were thrown upon this inhospitable spot of earth. The leading facts of their shipwreck and captivity are stated at large in an unpretending “Narrative,” published by one of them, Horace Holden ; and that they are faithfully stated I can have no

* Milton’s *Paradise Lost*.

† *East India Directory*, p. 571.

doubt. The published narrative contains the same particulars which I had heard them relate in conversation; and, though I had frequent opportunities of interrogating each of them separately, I never found any material discrepancies in their statements; which, I may add, agreed also with the published narrative.

The two individuals in question were seamen on board of an American whale-ship, called *The Mentor*, belonging to the port of New Bedford, in Massachusetts. This ship, with her company of twenty-two persons, under the command of Captain Edward C. Barnard, sailed from the United States in the month of July, 1831, for the Indian Ocean, on a whaling voyage. While cruising there, and just after passing the Molucca Islands, they experienced very severe weather; which, continuing for several days, prevented their taking any observation that would enable them to determine their latitude and longitude; and, during the night of the 21st of May, 1832, when they were not apprehending any danger, the ship suddenly struck with great violence upon what they afterwards found was a coral reef, extending to the northward and eastward of the Pelew Islands. In the midst of the confusion and horrors of the moment, one of the ship's boats was lowered down, and ten of the crew threw themselves into it, believing it to be safer than to remain in the ship. But the boat and men were immediately swallowed up in the waves, and nothing was ever seen of them again except some shattered fragments of the boat, which were observed the next morning lying on the rocks, at a distance from the ship. Another boat was shortly afterwards let down from the ship, but was immediately dashed to pieces; the captain and some of the crew, who were in her, were all in imminent hazard of their lives, and one actually perished. It was then decided to remain on the wreck till daylight; which they effected, though with

great difficulty, by clinging to the rigging as well as their exhausted strength would permit.

At daybreak they discovered that a part of the reef, estimated to be about three miles to leeward, was dry ; and, shortly afterwards, they observed land to the eastward, but at the distance of twenty or thirty miles from them.

One of their boats was still left ; but that was in a poor condition for carrying the remainder of the ship's company, eleven in number, to so considerable a distance as the land appeared to be from them. However, there was no alternative ; and, accordingly, after taking into the boat a small quantity of bread, water, wearing apparel, a musket and brace of pistols, with gunpowder, cutlasses, and a tinder-box, they quitted the wreck.

On leaving the ship they steered for the reef before mentioned ; the part of which, that was out of water, being only about sixteen rods long and quite narrow. They soon decided, that it was better to throw themselves into the hands of the natives of the neighbouring islands, whoever they might be, than to run the hazard of going to sea in a boat wholly unseaworthy, and when they had only a few pounds of bread and but little water for their subsistence. The dreary night was passed upon the reef ; where, however, they had, to their great joy, succeeded in taking an eel, and a few crabs and snails, which they cooked with some sticks of drift wood that had lodged upon the rocks.

Before sunrise the next morning they observed a canoe at a short distance from them, containing twenty-two of the natives of the neighbouring island ; which, as it afterwards appeared, was Baubelthouap, the largest of the Pelew group. The islanders, however, being evidently in fear, did not approach nearer until the seamen attached a shirt to an oar and hoisted it, as a token of a

wish to treat them as friends; upon which the islanders immediately rowed up to the rock, and eagerly offered them cocoa-nuts, and bread made of the cocoa-nut boiled in a liquor extracted from the tree.

The Pelew Islanders are described by the two seamen, in most respects, as they are in the well known but highly colored work of Keate, published about fifty years before.* But their first rough and ferocious reception of their American prisoners was not such as was to have been expected, from the benevolent and amiable character given of them by that writer. The men were entirely naked; their eyes had a very singular appearance, being of a reddish color; their noses somewhat flat, but not so flat as those of the African, nor their lips so thick. Each of the men was armed with a spear and a tomahawk, or hatchet, and some had battle-axes. They were fancifully *tattooed*, on various parts of their bodies; their hair, naturally coarse and black, like that of the American Indians, was very long, and hung loosely over their shoulders, giving them a singular and frightful appearance; their teeth were entirely black, being rendered so by chewing what they called *abooak* (written in Keate's work *pook*), that is, the *aréca* or *betel* nut. They also manifested the same disposition to take, without leave, any European articles which were new or interesting to them; among which were the nautical instruments and some clothing. The women wore a sort of apron, fastened to the waist by a curiously wrought girdle, and extending nearly to the knees, and left open at the sides.

They are said to have been excessively fond of trinkets; and, (to adopt the language of the "Narrative,") "it would cause a fash-

* M. de Rienzi has given a brief abstract in his valuable work, before cited, Vol. III., p. 81.

ionable lady of America to smile, on observing the pains taken by those simple daughters of nature to set off their persons. In their ears, they wear an ornament made of a peculiar kind of grass, which they work into a tassel, and this is painted and richly perfumed. In their noses they wear a stem of the *kabooa* leaf, which answers the double purpose of an ornament and a smelling-bottle; and their arms, in addition to being *tattooed*, are adorned with a profusion of shells." The "Narrative" adds:—"Our fair readers may judge how much we were amazed, on finding that the copper-colored females of the island cut up our old shoes into substitutes for jewelry, and seemed highly delighted with wearing the shreds suspended from their ears!" *

In the same spirit (though this circumstance is not related in the "Narrative," but was mentioned to me by the seamen,) they turned into ornaments another article, which was apparently as useless as we can well conceive any one thing to have been to them; that is, a copy of the "Practical Navigator," published by our lamented President, Dr. Bowditch; the leaves of which were torn out by the ingenious females, then made up into little rolls of the size of one's finger, and inserted in their ears instead of the tufts of grass before mentioned!

But it is not my intention to pursue these details in relation to the Pelew Islanders, of whom sufficient information is to be found in the publications already referred to. It need only be added, that a residence among them was found uncomfortable by the shipwrecked Americans, and they decided to quit the island. An arrangement was made for that purpose with the natives; and, after consulting their prophetess, according to custom, the execution of the plan was entered upon. By a singular concurrence of

circumstances, they were able to obtain, though with great difficulty, a mariner's compass, which had been left on the island by Captain Henry Wilson, who was shipwrecked there in the *Antelope*, fifty years before, and whose voyage is the subject of Mr. Keate's work. With this, their only nautical instrument, — much impaired, too, by time and improper use, — and after a promise that they would, upon reaching America, send to the islanders two hundred muskets, ten casks of gunpowder, and a corresponding quantity of balls and flints, with articles of ornament, such as beads, belts, combs, and trinkets of various kinds, — they took leave of the island, hoping to fall in with some of the European settlements in the Indian Archipelago.

It was agreed, however, that three of the Americans should remain behind as hostages ; and, on the other hand, that three of the natives (two chiefs and one of the common people) should accompany the American crew, to see that the agreement was faithfully executed.* Upon putting to sea, however, it was found that the boat was too leaky to proceed, and they were obliged to return to the island again ; when, after another month's delay in repairing her, they again took a final leave of the island, and not without emotions of regret, after the kindness and hospitality they had experienced among the rude but friendly natives ; who, indeed, as we are told, looked upon their European visitors as beings of a higher order than themselves, and who had won their confidence.

After being at sea but a short time, in their crazy and ill-furnished boat, accompanied with a canoe to carry their supplies, they

* Of these three American hostages left at the Pelew Islands, one, it is said, has since been released, or has made his escape ; but nothing, it is believed, has yet been heard of the other two.

encountered tempestuous weather and a heavy sea, and lost nearly their whole stock of provisions by a squall which upset the canoe. In this destitute condition they remained at sea nine days and nights longer; having, after the first five days, divided equally among them the small remnant of their means of subsistence, which gave them four cocoa-nuts and a few pieces over, for each person. While in that condition, debilitated beyond belief, and reduced to skeletons as they were, and while on the point of abandoning themselves to despair, they unexpectedly and to their inexpressible joy, discovered land at the distance of six miles. Their joy at this event, however, was soon embittered by sufferings exceeding any which had been before experienced by them.

The land, which they had naturally, though prematurely, congratulated themselves upon discovering, proved to be the inconsiderable island, now in question, — Lord North's Island, or Tóbi. As they were approaching the land, a fleet of canoes made towards them, filled with naked savages, who displayed the most brutal ferocity, and to whom, in their feeble state, they fell an easy prey. Their boat was instantly broken into fragments; and while the seamen were swimming from one canoe to another, begging for mercy, they were beaten on the head and body with the war-clubs of the savages, who for a long time refused to spare their lives.

After being kept in this distressing condition for some time, they were permitted to get into the canoes of the natives, but were then compelled to row them to land; they were stripped of all their clothing, and suffered so severely, that their bodies were blistered by the burning sun.

They at length reached the land, and saw near the beach a row of small and badly constructed huts. They were compelled

to jump from the canoes into the water and wade to the shore. On landing, they found the beach lined with women and children, who made the air resound with horrid yells and screams; "and their gestures and violent contortions of countenance resembled the frantic ravings of Bedlamites." *

Their treatment of the American captives on the land was not less severe and painful than it had just been on the water; and, by a rare exception, and contrary to what had been experienced at the Pelew Islands, the women were, if possible, more harsh and unfeeling than the men. The prisoners were soon divided among the captors, but not without some controversies as to their respective claims. The author of the "Narrative" (Holden) had the good fortune to fall into the hands of a comparatively humane master; as was also the case with the captain of the ship, who, it may be remarked, was the more highly valued by them on account of his being a large, fleshy man.

The condition of these islanders, socially and physically, though they form so small a portion of the human family, may, like every other *fact*, deserve notice and be entitled to a place in one of the chapters of the history of our race; and a brief account of them, as related by the two American seamen, and by the captain of the ship, will now be given.

They are, in the first place, insulated from the rest of their fellow-beings, though occasionally having that slight intercourse with European ships, which was not lasting or frequent enough to produce any effect upon their habits and manners. Like the Pelew Islanders, they were, when first seen on the water, entirely naked; but it was their custom to wear a sort of girdle or belt made of the bark of a tree; this is girded round the loins, so as to leave

* Holden's "Narrative," pp. 74, &c.

one end to hang loose behind, while the other is brought forward and fastened to the belt in front. The females wear an apron made of the leaves of a plant called by them *kurremung*, split into fine strips and plaited. This extends from the loins nearly to the knees. Some few wear rings upon their wrists, made of white shells, and some had a similar ornament made of turtle-shell. In their ears, which are always bored, they sometimes wear a leaf; and round their necks a necklace made of the shell of the cocoa-nut, and a small white shell, called *keem* shell. The children go entirely naked.

The complexion of these islanders is described as a light copper-color, of rather a deeper yellow than the Chinese, and resembling the Manilla Spaniards, being much lighter than the Malays or the Pelew Islanders; which last, however, they resemble in the breadth of their faces, high cheek-bones, and broad, flattened noses. They do not color their teeth by chewing any thing, as many of the other islanders do; but their teeth are so strong, that they can husk a cocoa-nut with them instantly.

Their principal food is the cocoa-nut. They occasionally take fish, but the supply of these was very small during the stay of the Americans in the island. Their fish-hooks are made of turtle-shell and not well contrived for the purpose; but the seamen could not induce them to use our fish-hooks, till they had heated them and altered their form so that they would not hold the fish. They did this, as they told the seamen, because Yarris (God) would be angry with them if they used our hooks without preparing them according to their fashion. Sometimes they are so fortunate as to catch a sea-turtle; but this animal has something of a sacred character with them; five only were taken during the two years that the Americans remained there. They also raise a

small vegetable somewhat like the yam ; but they were unsuccessful in cultivating it during the stay of the Americans. With these slender supplies, they are barely kept from actual death by famine, but are continually on the verge of starving ; and when any one of them begins to fail for want of food, so that his death is pretty certain, they turn him off from among them, to starve to death.

They are not without some religious notions ; and they have a rudely built hut, about fifty feet long and thirty feet wide, which is their place of public worship. In the centre of this, there is suspended a sort of altar, into which they suppose their deity comes to hold communication with their priests ; and a brief account of one of their religious ceremonies, as described by the seamen, will not be uninteresting.

At the beginning of the ceremony the priest walks round the altar just described, and takes from it a mat, appropriated to the purpose, and lays it upon the ground. He then seats himself upon it, and begins to make a hooting noise, at the same time throwing himself into a variety of attitudes, for the purpose, as is supposed, of calling down the divinity into the altar. At intervals the congregation sing, but instantly stop when the priest breaks out in his devotions. By the side of the altar is always placed a large bowl and six cocoa-nuts. After this kind of incantation is gone through, and the divinity is supposed to be present, the bowl is turned up and four of the nuts are broken and put into it, two being reserved for the exclusive use of the priest, who, as well as their divinity, is called by the name of Yarris. As soon as the nuts are broken, one of the company begins to shout, and, rushing to the centre, seizes the bowl and drinks of the milk of the nut, generally spilling a considerable part

of it on the ground. After this a few pieces of the nut are thrown to the images, and the rest are eaten by the priests. This closes the ceremony; after which they indulge themselves in different recreations according to their tastes.

In connection with this subject it may be mentioned, that while the Americans were on the island several shocks of earthquakes were felt, and some of them, in the language of the seamen, "pretty severe." This caused great terror among the natives; they would not let their children speak a word; and they said among themselves, *Zabitu Yarris*, *Tobi yettámen* (pronounced *zah-beétoo Yarris*, *Tóbee yettáhmen*), that is, Yarris (God) is coming, and Tóbi (the island) will sink.

They were also much alarmed at thunder and lightning, and would say on such occasions, *Yarris titri* (pronounced *teétree*), Yarris is talking. How they would have been affected by an eclipse of the sun or moon was not known, as it was not observed that any happened while the Americans were among them.

Like other uncivilized people, they reckon time by moons; and it could not be discovered that they had any other divisions of time than moons and days.

Their implements of war are spears and clubs, but no bows and arrows. The spears are made of the cocoa-nut wood, the points of them being set with rows of shark's teeth, and, as they are very heavy and from ten to twenty feet long, they are formidable weapons.

Their canoes are made of logs, which drift to their island from other places, there being no trees on it that are large enough for that purpose; they are hollowed out with great labor, and are of very clumsy workmanship; and in order to prevent their upsetting, they are fitted up with outriggers, like those of the Pelew Islanders.

They kindled their fires, as they informed the Americans, by rubbing two pieces of wood together, as is practised in other islands of the Pacific Ocean; but the Americans had no opportunity of observing this process, as fire was always preserved in some part of the island, and there was no occasion for kindling it anew. They cooked their turtle or other meat (when they were so fortunate as to have any) and their vegetables also, by covering them with heated stones.

They take pride in their hair, and are particularly careful to wash and cleanse it almost every day; but they do not color it, as the natives of some of the islands are said to do; they moisten it, however, with the juice pressed out from the cocoa-nut, which gives it a very glossy appearance, and it is frequently so long as to reach down to the waist.

Their mode of salutation is, to clasp each other in their arms and touch their noses together, as is practised in many other islands.

No musical instruments of any kind were found among them; but on particular occasions they would sing, or rather howl out something like a rude tune or song, which was unintelligible. The Americans tried to teach them to whistle, but they never could learn to do it, and their awkward attempts were amusing.

In their names of persons, it could not be ascertained that they had any thing like a family name, but only a single one, corresponding to our Christian names, as in other islands. The Americans could not learn, that those names were significant either of animals or other objects, as the Indian proper names are in America; but no two persons were ever found of the same name.

Children do not address their parents by any word corresponding to *father* or *mother*, *papa* or *mamma*, but by their proper names.

The parents treat their children on the footing of equality ; yet the children are generally well behaved and are never punished, except occasionally when impatient for food.

Such were the natives, among whom it was the unfortunate lot of a part of this American ship's company to be held in captivity.

It will be recollected, that at the time of their capture off Lord North's Island, — which was on the 6th of December, 1832, — there were in their boat twelve Americans and the three Pelew Islanders, who were carried with them as hostages for the three Americans left on the Pelew Islands. But on the 3d of February following, the captain, Edward C. Barnard, and a seaman, Bartlett Rollins, effected their escape, by means of a ship which came in sight of the island, and which the natives prepared to visit in their canoes, in order to obtain iron or some other articles of value. The other Americans attempted to accompany them in the canoes ; but their savage masters, by blows and menaces, prevented it ; many were severely beaten, and all but two, the captain and seaman just mentioned, were detained by force ; these two were severely beaten, but were allowed to accompany the natives to the ship and escaped. The others, relying upon the humanity of the captain and crew of the ship, for some time confidently expected to be released in some way from their captivity. The ship remained in sight about three hours, and at one time was so near, that the Americans remaining on the island could distinctly see the hands on board ; but suddenly their hopes were blasted ; the ship was observed to be pursuing her course ; and the wretched captives were obliged to suffer the agony of seeing her gradually fading in the distance, and at last wholly vanishing from their sight ! Most feelingly has the author of the "Narrative" said, that "their minds, after having been gladdened by the hope of

once more enjoying the society of civilized beings, — of once more reaching the shores of our beloved country, — sunk back into a state of despair; we wept like children.” *

When the natives returned from the ship, they had brought with them a small quantity of iron hoops, and a few other articles of little value; but they were highly dissatisfied with the amount received, and became greatly enraged. The division of the property caused much difficulty, and they quarrelled on account of it for several days. The seamen who remained in their hands, though innocent, were made the sufferers; they were held accountable for the conduct of those who had left them, and the natives vented their malignity upon them. The captives were given to understand that their doom was now fixed; which proved to be but too true in respect to all except two of them.

After the departure of the captain and the seaman Rollins, the natives treated the captives with increased severity; and the sufferers gradually sunk under their laborious tasks, or perished from actual starving or blows. Generally they were roused from their broken slumbers about sunrise, and compelled to go to work, which was, usually, the cultivation of a vegetable or root somewhat resembling the yam, and called by them *koreï*. It is raised in beds of mud, which are prepared by digging out the sand and filling the place with mould. This labor was performed wholly by the hand; they were compelled, day after day, from morning till night, to stand in the mud, and to turn it up with their hands; and frequently this was done without their having a morsel of food till noon, and sometimes till night; at best they could get no more than a small piece of cocoa-nut — hardly a common mouthful — at

* Holden's Narrative, p. 97.

a time ; and, if from exhaustion or any other cause the required task was not performed, the food was withheld altogether. But farther misfortunes awaited them.

After having been on the island about four months, a violent storm nearly swept away the whole growth of nut-trees, and injured the fruit on those which had withstood the blast ; in addition to which, the low grounds, where they raised the *koreï* root, were mostly filled with sand ; and “famine stared them in the face.” *

The natives ascribed this misfortune to the displeasure of their god, and resorted to such means as they imagined would appease him. At the same time they employed their captives, for months, in carrying on their shoulders and in their arms pieces of coral rock, in order to make a sort of sea-wall to prevent the waves from washing away the trees ; and this labor was performed by the captives under a burning tropical sun, without having any clothing, and after they had been “reduced to nothing but skin and bones.” †

Nor was this the end of their sufferings. The natives insisted upon *tattooing* them, and they were compelled to submit to this painful operation, which, in that hot climate, was also attended with danger ; for it caused such an inflammation, that only a portion could be done at one time ; and, as fast as the inflammation subsided, other portions were successively operated upon, till the whole body was covered ; their faces as well as bodies would have been tattooed, had they not resisted, and threatened to submit to death rather than to suffer it. Besides this operation, they were obliged to pluck all the hair from their bodies, and to pluck their beards about every ten days, which proved excessively painful, as at every successive operation, according to their account, the beard grew out harder and stiffer.‡

* Holden's Narrative, p. 99.

† Ibid. p. 100.

‡ Ibid. p. 103.

In the course of the first five months, vessels passed in sight of the island; and one remained near it for three days; so that the men on board could be distinctly seen from the land. But the Americans were kept on shore and closely guarded; while the canoes visited the ship, from which the natives brought back pieces of iron, fish-hooks, glass bottles, &c. On these occasions, all attempts to escape were vain.

The captives gradually sunk under their excessive labors and scanty food; and at the end of the first year, one of them, William Sedon, became so emaciated, that he could only crawl from place to place; and then his inhuman masters placed him in an old canoe and sent him adrift on the ocean; as was afterwards the case with another of the seamen.*

It should be observed, that it is not their custom to bury in the earth any of their dead except very young children; all grown people, after death, are placed in a canoe and committed to the ocean.

Another of the captives was accused by the natives of some trifling offence and put to death; the savages knocked him down with their clubs, and then despatched him in a barbarous manner; and the author of the "Narrative" and his surviving companions also narrowly escaped being massacred; in this instance, contrary to what had been experienced on their first arrival at the island, the natural sensibility of woman manifested itself in protecting them from the fury of the men. The next that perished was one of the three Pelew Islanders, who actually starved to death, and, according to custom, was committed to the ocean in an old canoe. Shortly afterwards, one of the two surviving Pelew Islanders was detected in taking a few cocoa-nuts without leave; and for

* Holden's Narrative, pp. 105, 108.

this he had his hands tied behind him, and was put into a canoe and sent adrift ; this, it seems, was their usual punishment for various offences.

By these successive deaths, the only remaining survivors were now two of the seamen, Holden and Nute, and the Pelew chief, Kobac, who had become so much attached to them, that he seemed like a brother, and this fidelity and affection had produced a reciprocal friendship for him. When they left the island, this estimable chief was but just alive.

After dragging out a miserable existence on the island for two years, and having become so emaciated and feeble as to be unable to labor, and therefore of no further use, the two surviving Americans succeeded in persuading the natives to exempt them from working, and to agree to put them on board of the first vessel that should come to the island. But they were at the same time told, that if they did not work they should not have even the miserable allowance of cocoa-nuts which they had thus far shared. They crawled from place to place, subsisting upon leaves, and now and then begging a morsel of cocoa-nut.

In this wretched condition they remained for two months longer, when they received the reviving intelligence that a vessel was in sight and approaching the island. They prevailed upon the islanders to visit the ship, which was found to be the British bark *Britannia*, then on her way to Canton, under the command of Captain Henry Short, who published, at Lintin, a short statement of his passing the island on the 27th of November, 1834, and receiving the two survivors on board of his ship.

It appears, that while off the island, he observed ten or eleven canoes, containing upwards of one hundred men, approaching the vessel, in a calm, or nearly so, with the intention of coming along-

side. But as he had only the small complement of thirteen men, he considered it prudent to keep them off, which he did by firing a few six-pound shots in an opposite direction to the canoes some of which were then within pistol-shot. At the same time his attention was suddenly arrested by hearing cries in the *English* language from some persons in the canoes, begging to be taken on board the ship ; a boat was despatched from the ship towards the canoes, in order to ascertain the cause of the cries, when it was found, that there was an American in one of the canoes. The ship's boat was sent back a second time, with strict orders to act with caution, and the man, having got from the canoe into the sea, was taken up by the boat and brought on board the ship. He then informed the captain that there was another of his countrymen in the canoes. It was instantly decided, that, if the canoes could be dispersed, every thing practicable should be done for the release of the other captive. The canoes were all dispersed but three, and the ship's boat being again despatched in search of the remaining seaman, soon found him, but in a most deplorable condition, afflicted with a fever from the effects of a miserable subsistence. Both of them were entirely naked, and had suffered severely under the burning sun of that latitude ; and the last of them would not probably have survived more than two or three days longer.

By the humane attentions of Captain Short and his officers and crew, the two Americans gradually recovered their health, in some degree, and were at length enabled to reach the shores of their own country, where they arrived in feeble health and in a most destitute condition, and were obliged to throw themselves upon the charity of their countrymen. They were made known to me, in Boston, by the owner of the ship in which they had been

wrecked (William Rodman, Esq., a distinguished merchant, of New Bedford, in Massachusetts), and recommended by him as entitled to the charitable regard of the public. The simple but affecting narrative of their shipwreck and sufferings, and their account of the social condition of the hitherto unknown people inhabiting the little island on which they had been so long held in the most painful captivity, could not fail to excite an interest in their case. The occasion, moreover, seemed to me to be a proper one for collecting some new materials, however inconsiderable they might be, for making additions to our stock of information respecting any portion of the human family; and a specimen from a secluded spot of the globe, on which no European had ever landed, or would for a long time to come, and whose inhabitants, certainly, had not had sufficient intercourse with the rest of our race to be materially affected by such communication, seemed to be peculiarly entitled to notice.

The present paper, and the Vocabulary accompanying it, are the only fruits of the inquiries which my time allowed me to make.

In respect to the affinity of these islanders to others in the Indian or Pacific Oceans, I will only add, that, from a comparison of ten of their numerals, I at once inferred that they were connected with some part of the group called the Caroline Islands; but it should be borne in mind, that *numerals* do not afford so unequivocal data for inferences in ethnographical researches, as words of many other classes; because the numerals are more likely to be disseminated by the commercial or other intercourse of nations; as we ourselves use what are commonly called Arabic numerals, though we should not be said to have a national affinity to the people of that stock. In the present instance, however, the inference from those few words was the more to be relied on, as the

local situation of this island and the condition of its inhabitants rendered it improbable, that they should have had so much intercourse with other islanders as to have received their numerals from any other source than they did the rest of their language. It was highly satisfactory to find afterwards, that the inference I had thus made was confirmed by the intelligent philologist of the American Exploring Expedition, Mr. Hale, who had an opportunity of personally obtaining a more copious vocabulary of the languages of the Caroline Islands than has yet been collected. Two words, however, that were in use on Lord North's Island, betray their European origin ; — these were, their two names for a *hat*, which, as pronounced by the seamen, were *shamberáro* and *sháppo* ; both evidently corruptions of the Spanish *sombrero*, and the Portuguese *chapeo*, or, perhaps, the French *chapeau*.

A Vocabulary of the Language of Lord North's Island, called by the Natives Tóbi, in the Indian Archipelago ; with Phrases and Dialogues in the Language.

The orthography used in this vocabulary is conformable to the principles of a practical "uniform orthography," formerly proposed by the author for the unwritten Indian languages of North America, and now used by the missionaries among the Indian tribes.* This system was adopted many years ago by the American missionaries at the Sandwich Islands. The basis of it is, that the vowels should have what we generally term the *foreign*, or *Italian* sounds, namely : — *a*, as in the English word *father* ; *e*, as in *there* ; *i*, as in *machine* ; *o*, as in *note* ; *u*, as in *rule* ; and *y*, as in *you*, or like the *i*. A few modifications of these fundamental sounds are distinguished by diacritical

* See Memoirs of the American Academy, Vol. IV., p. 319 (1818).

marks, as follows ; the short *o*, in the English word *not*, by *ö* ; short *u* in *but* by *ü* ; *zh* represents the French *j*.

The *consonants* have their ordinary English sounds ; but the *g* is always hard, as in *game*, *get*, *give*, &c.

The *accentual marks* only denote the syllable on which the stress of the voice is to be laid, and not a modification of the vowel sound. The accentual stress is always on the penultimate, except where otherwise denoted by the accentual mark.

<p>A.</p> <p>And, ma.</p> <p>Arm. <i>See</i> Hand.</p>	<p>Break (to break as a stick), vitching'.</p> <p>Breakers, arau, or rau.</p> <p>Breast (of a female), tut.</p> <p>Brother, bizzhim. <i>Example</i> : bizzhim a gür, <i>he is your brother.</i></p> <p>By and by, tapui a türt.</p>
<p>B.</p> <p>Back, tükkalek'.</p> <p>Bad, tümma'.</p> <p>Bamboo, shil. (This does not grow on the island, but drifts from other places; the natives make knives of it.)</p> <p>Be (verb <i>to be</i> ; this verb is believed not to be found in the language).</p> <p>Beard, kusüm. <i>See</i> Hair.</p> <p>Belly, mish'ium.</p> <p>Big, yennüp. <i>See</i> Large.</p> <p>Bird (in general), karrüm. <i>Examples</i> : nang zamiagi karrüm agür', <i>I saw your bird</i> ; nang zamiagi a karrum, <i>I saw a bird, or birds</i> ; mi'tchimüm a karrum, <i>the head of a bird</i> ; karrum a nang, <i>my bird, literally, the bird of me</i> ; wu'shitu a karrum moa a Rollo, <i>give the bird to Rollo</i> (the name by which Holden was called on the island) ; gür za subiji a karrum a Rollo wüsh'itu a tidi, <i>do you go and get the bird from Rollo and bring it to me.</i></p>	<p>C.</p> <p>Canoe. <i>See</i> Boat.</p> <p>Carry (to); <i>to carry sand</i>, wohogi api; <i>to carry stone</i>, wohogi avas ; <i>to carry a man</i>, wohogi a mara ; nang za hogi karapa, <i>I will carry the cocoa-nut.</i></p> <p>Child (of two, three, or four years old), labo; nang wa werri wedj, <i>I am like a child</i>; tchi-a-tchi labo, <i>to sing to a child.</i></p> <p>Child-birth, yisse.</p> <p>Clean, büтч'ibüтч.</p> <p>Clouds, kötcho.</p> <p>Cocoa-nut; in different stages this fruit has different names; as, (1.) <i>sub</i>, when in a very young state, so that they eat husk and all; it is then very bitter, and like a cabbage-stump; (2.) <i>ub</i>, when about four months old, and the part next to the stem is still soft; (3.) <i>tchau</i>, when the husk is so hard as to require breaking with a stone, the meat of the nut having begun to form and the milk being formed; (4.) <i>karapa</i>, when it is at the hardest, but still</p>
<p>Black, waizerris.</p> <p>Boat, prau.</p> <p>Bone, chil.</p> <p>Boy. <i>See</i> Man.</p> <p>Brass (or copper), mara bara.</p>	

green outside, and nearly fit to be gathered; *karapa waizerris*, a black or old cocoa-nut.

Cocoa-nut tree, (specific name) *lu*. See Tree.

Cold, *makkrazm'*.

Come, or arrive (*the same as to go*), *morabitu*; nang *morabitu wörra-zura*, *I will come to-morrow*; nang *morabitu nimagür wörra-zura*, *I will come to your house to-morrow*; nang *morabitu, Rollo, gür yu tamen*, *I came to your house yesterday, Rollo, and you were gone*; *I did not see you, tai miadji gür*. But they also have these expressions:—*Tai tu atidi, come to me here*; *tai tu, come to me*; nang *tai tu, I come*; *gür tai tu, you come*; *präu morabitu thawup, the boat is gone to sea*.

Copper. See Brass.

Crying, *atang, or zatang*.

D.

Darkness; *klowaizerris*, *very great darkness*, or *very dark*.

Daughter. See Son.

Day, *yaro*; *the same as Sun*.

Dead, *mati*; *gür mati, (are) you dead?*

Dirt, dirty, *yübür*; *also, a dirty person, or woman*.

Drink, *lima*.

Dust. See Dirt.

E.

Earth (or dirt), *bür*.

Eat (to), *mükka*; nang *mükka a tchau*, *I eat a green cocoa-nut*; nang *mükka alus*, *I eat a ripe cocoa-nut*; nang *mükka pipi ika*, *I eat many fish*; *I shall eat to-morrow*, nang *mükka wörra-zura*, or *wörra-zura nang mükka*; *we eat (thou and I)*, *gür a nang mükka*; *you eat, gür mükka*; nang

za mükka wörra-zura, I shall eat to-morrow; nang *za mükka, I will eat*.

F.

Far, *afar off*, *yatau*; *yatauva, a very great distance off*, or *hardly in sight*.

Father, *wür'timüm*; *wür'timüm nang*, *my father, or my friend*.

Fæces, *yeppük*.

Feel (to), *suligi (?)*.

Fingers, *ka'imük*; *the same as Hand*. They distinguish between the fingers and the thumb, but the distinction is not recollected.

Fire, *ya, or yaf*.

Fish, *ika*; *gür yiwu pipi a ika*, *you have got a great many fish*; *hab! ara simül a ika patchi gitchi gi*, *only one fish, a very small one*; *taw a ika, no fish*; *ika a nang, my fish*; *ika a gür, your fish*.

Fish-hook, *kaü*, *kaü ika*.

Fishing-net, *shibbo'*.

Fly (a), *lang*.

Foot, *petchem'*; *petchem' a nang matak'*, *my foot is sore*. The word *petchem'* includes foot, leg, and thigh.

Friend. See Father.

G.

Girl (a small one), *patchik vaiva* (*patchik, small*).

Give (to); *I gave, or I will give, to Süvrükamük a cocoa-nut*, nang *zali Süvrükamük a karapa*; *give me those fish*, *kuzzito*; *no, they are not mine*, *taw, igawmüt*; *origri igawmüt, the fish (ika) are not mine*; *tai ushit, I will not part with them*; *ba? what is the reason?*

Go (to), (*the same as to come*), *morabitu*; *are you going by night*, *gür morabitu nebo'*? nang *za bitu, I will go*; nang *morabitu, I go*, or *I went*. See Come. God, or a divinity, *Yar'ris*. They reckon

eighteen of these gods or spiritual beings; and one end of the island is called *Verri Yarris*, or *God's Ground*, and is under a perpetual *tabu'*. The only persons allowed to enter it are the priests, and such individuals as are tattooed from head to foot. This name is also given to the priest while in the act of performing his religious duties, on the mat, in the temple.

Good, *yissūng*, or *yissūn*; *Sūvrūkamūk* *yissūng* a *mara*, *Sūvrūkamūk* is a good man; *Rollo mak Timit yissūng* a *mara*, *Rollo and Timit* [i. e. Holden and Nute] are good men; *atia kara-pa yissūng*, this *cocoa-nut* is good; *yissūn* means also *elegant*, *beautiful*, when applied to the face, or looks. They also use *mapia*; as, *Rollo mapia ma*, *Rollo is a good man*; this word is not so strong as *yissūn*, which last may be rendered *very good*; the word *good*, when applied to the taste, is expressed by *yenno*.

Grass, *wōrri*. They weave a kind of cloth of grass, which they say they learned, not many years ago, of some Ternate women.

H.

Hair (of the head), *tchim*; the beard, *kusūm*. They do not color their hair, as is said to be practised in some islands; but they squeeze the juice from the *cocoa-nut*, which makes their hair glossy; they are very proud of their hair, which reaches down to their waist.

Hand, *ka'imuk*; this word includes the whole arm; a few of the natives of Lord North's and the Pelew Islands were observed to be left-handed, and some used both hands alike.

Head, *mi'tchimūm*.

Here, *atidi*, or *etidi*.

His. No corresponding word in the language is recollected.

He. See remarks under the word "Pronouns," in this Vocabulary.

House. See *Hut*.

Hungry, *shat'tēri māu*.

Hut, or house, *yim*; *mora yim*, in the house; *mora gūttūm*, out of doors; *kutchi vara mora gūttūm*, throw it out of doors.

I.

I (myself), *nang*.

Iron, *pang-ūl*; also *pishu*.

Iron-hoop, *chipa*; i. e. pieces of iron hoops, of which they make knives, &c.

L.

Labor, *yakilah*; also used for strength.

Large, *yennūp*.

Laugh (to), *mimi*; *nang mimi*, I laugh; *gūr mimi*, thou laughest, or you laugh; *Rollo za mimi*, *Rollo* [for he] laughs.

Leg. See *Foot*.

Lightning, *vizhik*.

Little. See *Small*.

Lizard, *pilil*.

Lord North's Island, *Tobi*.

M.

Mama The children have no corresponding term for this and our word *papa*, but speak to their parents by their names; they are treated as equals, but are corrected when they cry for food, &c.; they are not corrected for misbehaviour in general, but are well behaved.

Man, *ma*, or *mari*, or *mara*; *patchit ma*, or *patchik ma*, a boy, i. e. a little man; *werriwagi mari*, a young man.

N. B. *Mara is used for a male bird, or other animal, and vaiva for a female.*
 Many, a great many, several, pipi.
 Man-of-war bird, küttüf; nang za miä-gi küttüf mata tu etürna, *I see a man-of-war bird sitting there.*
 Mat (worn by the women), tivetti'; that worn by the men, vitivvit.
 Milk (of the breast), tut. *See Breast.*
 Mine; *the cocoa-nuts are mine*, tcho igömut; *my cocoa-nut*, karapa a nang; *your cocoa-nut*, karapa a gür; ükkum yũ gümüt, *it belongs to some other person.*
 Moon, mükküm.
 Mosquitoes, lam.
 Mouse. *See Rats.*

N.

Near to, ya petetto.
 Night (*and by night*), nibo'. *See To go.*
 No, taw.
 Numerals : —

1, one,	yat.
2, two,	gũh-lu.
3, three,	ya.
4, four,	van.
5, five,	ni.
6, six,	wör.
7, seven,	vish.
8, eight,	wawr.
9, nine,	tiü'.
10, ten,	se, or sek.
11, eleven,	seküm asu'.
12, twelve,	seküm guo'.
13, thirteen,	seküm saru'.
14, fourteen,	seküm väü.
15, fifteen,	seküm limo'.
16, sixteen,	seküm waru'.
17, seventeen,	seküm vishu'.
18, eighteen,	seküm waru'.
19, nineteen,	seküm tiü'.
20, twenty,	seküm gluo'.
30, thirty,	guwaik.

40, forty,	serik'.
50, fifty,	vaik.
60, sixty,	limaik.
70, seventy,	vishik.
80, eighty,	warik.
90, ninety,	tuwik.
100, one hundred,	surbüng.
200, two hundred,	gurbüng.
300, three hundred,	sururbüng.
400, four hundred,	vabüng.
500, five hundred,	nimibüng.
600, six hundred,	wari-büng.
700, seven hundred,	vishi-büng.
800, eight hundred,	wari-büng.
900, nine hundred,	tu-i-büng.
1000, one thousand,	se'kabüng.*

* The following Numerals of the Caroline Islands are from Freycinet's " Voyage round the World "; the French orthography is preserved :

1, iot, or hiot.
2, ru.
3, iel, ieli, iol, hiel.
4, fan, fel, fang.
5, limmé, libé, mimmé, lim.
6, hob.
7, fiz, fus, fis.
8, ouab, ouané, ouhané, hual.
9, ti-hou, lihu.
10, sek, secke, seg.
11, segmacéou, segmacéo.
12, segmaroua-au, segmaru.
13, segmasalu, segméhaloa.
14, segméfaou, segméfohu.
15, segmalimou, segmalimu.
16, segmahoutou, segmahulu.
17, segmafissou, segmafisu.
18, segmahoulou, segmahoulou.
19, segmatouoau.
20, ruek ; mentérucké.
30, serik, selik, elig.
40, fahik.
50, limék, néméké. *
60, holik, oulik, oulek.
70, fizik.
80, onalik.
90, ti-houéké.
100, sia pogou, siapougou.

N. B. They seldom count above a hundred; and when they wish to express a larger number than that, they do it by a repetition of the syllable *sek* (ten), thus: — *seküm a sek, a sek, a sek, &c.*

In counting *cocoa-nuts* they use the following numerals: —

1, su.	6, waru.
2, guo'.	7, vishu'.
3, saru'.	8, tiü.
4, vao.	9, wanting.
5, limo'.	10, sek.

In speaking of any number of *fishes* (*ika*) they would use the following numerals: —

simül ika, one fish.
gwimül ika, two fishes.
srimül ika, three “
vamül ika, four “
nimül ika, five “
wawrimül ika, six “
vishi-emül ika, seven “
wawrimül ika, eight “
tuimül ika, nine “
sek ika, ten “

But in the act of counting out *fish*, they proceed by pairs or couples; as, two, four, six, &c.*

In counting *fish-hooks* they use a still different set of numerals, which, however, are not recollected.

Other examples of reckoning are the following: —

suavas, one stone.
guo karüm, two birds.
su yarü, one sun, i. e. one day.
guo yarü, two days.
simül a mari, one man.
srimül vaiva, three women.

* So, in the Tonga Islands, in counting out yams and fish, they reckon by pairs or couples. See Mariner's "Tonga Islands."

O.

Old (that is, from twenty years upwards), *mazui*; *very old*, *mazui ava'*; also, *bütch'ibütch tchim*, which literally means, *the hair is white*.

P.

Papa. *See* Mama.

Parent. No word equivalent to this.

People. This is expressed by adding *pipi*, *many*, to *mari*, *man*; as, *pipi a mari*, *many men*; *pipi a vaiva*, *many women*.

Pronouns:

I, *myself*, *nang*.

thou, or *you*, *gür*.*

he; this pronoun seems to be wanting in the language.

we (you and I, or they and I), *gür nang*; and there appears to be no other way of expressing *we*.

R.

Rain (to); *it rains*, *ut*; *it does not rain*, or *it is done raining*, *taw ut*.

Rats, *tüm'miüm*.

Reef (of rocks), *araü*.

Rind. *See* Cocoa-nut.

S.

Sand (of a shoal in the sea), *pi*; but it means simply *sand*.

Sea (salt water), *tat*.

See (to), *oma'tga*, or *miägi*; *miägi*, *I saw*, or *did see*.

Shark, *po*.

Sharp; *yë ka'ila*, *it is sharpened* (speaking of a piece of iron that is sharpened); but *yë ka'ila* is also used thus: *Nang yë ka'ila*, *I am well*, or *strong*.

Ship, *waw-wia*.

Short, *yü-mot*, or *yä-mot*; applied to persons and things.

* In the language of the Tonga Islands, also, *ger*, pronounced *gür*. See Mariner's work.

Sick, makakes; nang tai makakes, *I am not sick*; nang yè ka'ila, or nang yūkail, *I am well*, or *strong*; nang tai kail, *I am weak*, or *not strong*.

Sister, miangüm; Kobowüt miangüm a gür, *Kobowut is your sister*.

Sleep, müssi; *to sleep*, mümma tidi; *I sleep*, nang mümma tidi.

Small, patchik; *very small*, patchi gitchi-gi; in speaking of a grain of sand, a mote in one's eye, &c., *bugis-baichu*.

Son (and daughter); it is not recollected that they made any distinction in speaking of sons and daughters; they would say, *labo nang*, for *my son*, and *my daughter*, without discrimination.

Speak (to), titri. *See under Talk and Thunder*.

Stars, vish.

Stone, vas. *See Carry*.

Stop (when a person is going away); to-pai tai-tu a tidi mata tu tillinüp, *stop somewhere and sit down and talk*.

Storm, pipi ut, i. e. *much rain*.

Strong. *See Sick*.

Sun, yaro.

T.

Tabu' (as a substantive), the taboo, or religious prohibition or interdict put upon places and things which are not to be used, &c.; common in the islands of the Pacific Ocean.

Talk(to), titri; titri English, *talk English*; titri Tobi, *talk Tobi*, that is, the language of Tobi, or Lord North's Island. When it thunders, they say, Yárris titri, *Yarris (God) talks*; they are in great fear of thunder.

Tattoo (to), verri verri; old persons are the most tattooed.

That, amana.

There, etürna.

Thief. *See the Dialogues subjoined*.

This, atia, or tia; tia karapa, *this co-coa-nut*.

Thumb. *See Finger*.

Thunder, pa; paza titri, *it thunders*, or, literally, *the thunder speaks*. *See also under Talk*.

Tie (to), bűzhanet'; nang bűzhanet'amenna, *I tie it*.

Tired, shat'teri raíműs. *See Hungry*.

Tree, or Wood, tebűrra ika, i. e. the trunk or stem. *See Wood*. (One of the seamen gave *lew* or *lu*.)

Turtle, wari. (Five only were caught at the island during the two years' captivity.)

U.

Urine (to), kuru kul.

W.

Warm, wűrbűtch.

Water (salt), tat.

“ (fresh), taru.

Well (not sick). *See Sick*.

Whale, kas.

What; *what is that?* matamen a menno? *Answer*, wonap a mana, *it is a wonap*, or the fish called a *skip-jack*; *what* is also expressed by a kind of grunt, *h'ng* or *h'n*; *what* or *who*, as, Verra mata a mana, *what is his name?* i. e. *who is that?*

Where, ama'? *Answer*, etürna, *there, in that place*.

White, bűtchi; bűtchi, *a white man* or *European*.

Why, ba.

Wind, yang.

Woman, vaiva; *a lying-in woman*, yesi; *a young woman*, werri-wagi vaiva; applied also to female birds.

Wood, tűmműtch. *See Tree*.

Work (to). *I shall not work on the canoe to-morrow*, i. e. in hollowing her out by

chopping, nang tai rava a praū wōr-ra-zura. (Their canoes are made of the drift-wood from other islands.)

Y.

Yellow, arreng'.
Yes, ira, or ila.
Yesterday, rollo.
Yesterday night, rollo nibo'.
You. *See under* Pronouns.

The names of the different members of the family in which the seaman Horace Holden lived were : —

Parabua, the father of the family.
Nakit, the mother.
Būwūr'timūr, the eldest child, then twelve or fourteen years of age.
Kobowūt, the second, a daughter.
Kobanuūk, the third, a daughter also.
Wa'ribo, the fourth, a son.

Tobi and English Vocabulary; being the preceding Vocabulary reversed.

A.

Ama', where.
Amana, that.
Araū, or raū, a reef of rocks, breakers.
Arreng', yellow.
Atang, or zatang, crying.
Atia, or tia, this.
Atidi, here.
Aturna, or eturna, there.

B.

Ba, why. *See English Why.*
Bizzhim, brother.
Būr, earth, dirt.
Būтч'ibutch, clean.
Būтч'ibutch chim, old; *literally*, the hair is white; *butchi butchi*, white.
Būzhanet', to tie.

C.

Chau, a cocoa-nut. *See English Vocabulary*, Cocoa-nut.
Chil, bone.
Chim, hair of the head. *See Kusūm.*
Chipa, iron hoop. *See Pang-ūl.*

E.

Etidi, or atidi, here.
Etūrna, there.

G.

Gūr, thou, you; *gūr nang*, we, *i. e.* you and I. *See He, in English Vocabulary.*

H.

H'n (*an indistinct sound, resembling a grunt*), what.

I.

Ika, fish.
Ila, or ira, yes.

K.

Ka'imūk, hand, *including* the arm and fingers.
Karapa, a cocoa-nut, when it is hard, but still green outside, and nearly fit to be gathered; *karapa waizerris*, a black or old cocoa-nut. (*Malay*, kalapa; *Sunda*, kalapa (Crawf.); *Javanese*, klapa.)

Karüm, bird, *in general*.
 Kas, a whale.
 Kaū, or kaū ika, a fish-hook.
 Krel, a fishing-line. *See* Tari.
 Klowaizerris, very dark, or very great darkness.
 Kötcho, clouds.
 Kuru kul, to urine.
 Kusüm, beard, hair.

L.

Labo, a child of two or three years old; my son, or my daughter.
 Lam, mosquitoes.
 Lang, a fly.
 Lïmma, to drink.
 Lu, the cocoa-nut tree, *in particular*.

M.

Ma, and.
 Ma, or mari, man; *pipi a mari*, many men; *pipi a vaiva*, many women; — *equivalent to people*.
 Makakes, sick.
 Makkrazm', cold.
 Mapia, good. *See* Yissüng.
 Mara bara, brass or copper.
 Matamen, what.
 Mate', to kill.
 Mati, dead. (Holden says *purük*.) *See* Mariner, i. 63.
 Maū. *See* Shat'tëri.
 Mazuï, old, *i. e.* from twenty years upwards; *mazuï a va*, very old. *See also* Bütchi.
 Miangüm, sister.
 Mimi, to laugh.
 Mish'iüm, belly.
 Misherüm, mother.
 Mi'tchimüm, head.
 Morabitu, to come (*same as to go*).
 Mükküm, moon.

Mümma tidi, to sleep; *nang mümma tidi*, I sleep.
 Müng'-a, or mükka, to eat.
 Mussi, sleep.

N.

Nang, I, myself; mine.
 Nibo', night, by night. *See* Morabitu, to go.

O.

Oma'ïga, or miägi, to see; *miägi*, I saw, or did see.

P.

Pa, thunder.
 Pang-ül, iron; *used also for a nail*. *See* Chipa.
 Patchik, small, very small.
 Petchem', foot (includes leg and thigh).
 Petetto. *See* Ya petetto.
 Pi, sand (of the sea), a shoal.
 Pilil, a lizard.
 Pipi, many, great many.
 Pipi a ut, rain and storm.
 Po, a shark.
 Praü, boat, canoe.
 Purük. *See* Mati.

R.

Raü, breakers. *See* Wurrapî and Araü.
 Rava, to work. *See* Work.
 Rollo, yesterday; *rollo nibo'*, yesterday night.

S.

Shat'tëri maü, hungry.
 Shat'tëri raimüs, tired.
 Shïbbo, a fishing-net.
 Shil, bamboo.
 Sub, cocoa-nut, when in a very young state, so that they can eat it, husk and all; it is very bitter, and is like a cabbage-stump in eating.

T.

Tat, sea, salt water; *taru*, fresh.
 Tabu', to taboo, or interdict.
 Tabürrika, wood, *i. e.* the stem or trunk.
 Tapui a türt, by and by.
 Tari, a small cord or twine. *See Krel.*
 Taru, fresh. *See Tat.*
 Taw, no.
 Tchau. *See Chau.*
 Tia, or atia, this.
 Titri, to talk.
 Tivviti', mat worn by women. *See Vitivvit.*
 Tobi, the native name for Lord North's Island.
 Topai, to stop, &c. *See Stop.*
 Tökkalek', the back.
 Tümma, bad.
 Tüm'miüm, rats.
 Tümmütch, wood (trees).
 Tut, breast of a female; also, milk of the breast.

U.

Ub, cocoa-nut, when about four months old. *See Chau, Karapa, Sub.*
 Ut, it rains; *taw ul*, it does not rain, or it has done raining.

V.

Vaiva, a woman; *patchik vaiva*, a girl, or a little woman.
 Vas, stones.
 Verra, what, or who.
 Verri verri, to tattoo.
 Vish, stars.
 Vitching, to break (as a stick).
 Vitivvit, mat worn by men.
 Vizhik, lightning.

W.

Waituti, to wash.
 Waizerris, black.
 Wari, a turtle.
 Waw-wia, a ship.
 Wohogi, to carry.
 Wörra-zura, to-morrow.
 Wörri, grass.
 Würbütch, warm.
 Wurrapi, beach. *See Raü.*
 Wür'timüm, father, or friend.

Y.

Yah, or yaf, fire.
 Ya peteto, or ya petetto, near to.
 Yämmot', or yüm'mot', short, applied to persons or things.
 Yang, wind.
 Yaro, day (same as sun), sun.
 Yarris, God, divinity, spirit.
 Yat, one. *See Numerals in the preceding Vocabulary.*
 Yatau, or yatauva, far off, a great distance off.
 Yě ka'ila, it is sharp (speaking of an iron hoop sharpened). But *yě ka'ila* is also used thus: *Nang yě ka'ila*, I am well or strong.
 Yenno, good (to the taste). *See English Vocabulary, word Good.*
 Yennüp, big, large.
 Yeppük, faeces.
 Yim, house, hut.
 Yissüng, or yissün, good, beautiful, elegant.
 Yübbür, dirt, dirty.
 Yükila, labor, strength.

Z.

Zali, to give. *See under Cocoa-nut.*
 Zatang. *See Atang.*

Dialogues between Natives of Lord North's Island and Horace Holden, one of the American Captives, who was called by the Natives TIMIT (Teemeet); the Captain (Barnard) was called PETER INGLISH.

Native. Timit, tai tu atidi, nang verri verri gür; mari Tobi tai verri verri man English mori purük; zabitu Yarris yet-tamen man English.

Horace, come here, for I am going to tattoo you; if Tobi man does not tattoo Englishman, he will die; Yarris (God) will come, and Englishman will go immediately out of sight; i. e. be destroyed.

After Captain Barnard and Rollins escaped from the island, the natives would often ask of Holden and Nute, where they supposed Peter English was; and, when told that he was on his way to England, they would say, —

Ah! Pitür English taw borobito English; Pitür English yipilif tang a ni mari a Tobi a pang-ül; Pitür English mori purük wor a tat; Pitür English titri titri mari Tobi pipi a pang-ül, pipi a ligo', pipi a müllibadi; shaik! man English yipilif tümma'; mari a Tobi za so za titri Yarris, wawrwa a English tcher praü tai bito wor English.

Ah! the captain will never get to England; the captain was a thief; he had not given Tobi man any iron, and he would die at sea; the captain talked, and talked with Tobi men, (that they should have) much iron, great many clothes, and much brass; for shame! Englishmen (are) all thieves and bad men; Tobi men (are) very angry; (we) will speak to God, and he will make the ship founder at sea, and the captain never will arrive in England.

Whenever Holden or Nute expressed a wish to go to England, the natives would say, —

Gür za bito English ba? Taw a mükka wor English; gür za bito English, gür mori purük; mari English mükka ketchi etchi, oma a yeppük gür mümme tidi a Tobi, yevvérs mari Tobi yissüng a mükka.

What do you (wish to) go to England for? There is nothing to eat in England; if you go to England, you will die; Englishmen eat rats, and snails, and filth; if you stay in Tobi, you will live; Tobi men have very good (food) to eat.

Dialogue between Horace Holden and his Master, Parabua.

Holden. Parabua, gür za woshito a nang wor a praũ, nang za bito English; nang za mũmma tidi a Tobi za purũk, taw a mũkka wor Tobi; wor English pipi a mũkka, pipi, pipi; gür za woshito a nang wor a praũ nang za li a gür pipi a pang-ũl, pipi a ligo', pipi a mũllibadi; gür taĩ woshito a nang za purũk wor a Tobi gür taw a pishu.

Parabua. Ha! nang taĩ woshito a gür; gür titri tũmma; gür tang a ni nang a pang-ũl; Pitũr English yipilif, gür yipilif, mari a English yipilif sinamessen'; tũmma man English; gür mũmma tidi wor Tobi, za purũk a Tobi.

H. Parabua, if you will put me on board of a ship, I will go to England; if I remain at Tobi (Lord North's), I shall die, for there is nothing to eat on Tobi; in England, much food, much, much; and if you will put me on board of a ship, I will give you much iron, many clothes, and much brass; if you do not put me (on board) I shall die on Tobi, and you (will get) no iron.

P. Ah! I will not let you go; you talk bad; you will not give me any iron; Peter English is a thief, you are a thief, all Englishmen (are) thieves and liars; Englishmen (are) bad men; you (are) to stay on Tobi, to die on Tobi.

Another Dialogue between the same Persons.

P. Timit, gür za bito English gür za ni mari Tobi a pang-ũl yennũp waĩsa tibiriĩka yennũp a tipoi a wawsa, a ligo', kaũ ika, zis a pishu' a tit a tũv'vatif, a mũllibadi, za bito Tobi za li wũr'timũm a gür ?

H. Ila, nang za bito English nang za ni mari Tobi a pang-ũl yennũp, a tipoi, a wawsa, a ligo', kaũ ika zis a pishu', a tit, a tũv'vatif, a mũllibadi, za bito Tobi, za li wũr'timũm a nang.

P. Gür za bito English gür di mũmma tidi wor English, taw borobito Tobi, gür za yũwun; tũmma taw mũpir klo dungarangus.

* *H.* Nang za bito English, nang dak mũmma tidi wor English, nang za bito Tobi.

P. Horace, if you go to England, will you give the men of Tobi iron of a large size, as big as a stick of wood, and big axes, and knives, and cloth, and fish-hooks, an anvil and hammer, and needles, a trunk, and brass, and then come back to Tobi and give them to your father ?

H. Yes, I will go to England, and I will give to the men of Tobi iron of a large size, and big axes, and knives, and cloth, and fish-hooks, an anvil, and needles, and trunks, and brass, and then come back to Tobi and give them to my father.

P. If you go to England, you will stop (sleep) there, and not return to Tobi; this (will be) bad and not friendly, and you will be a bad man.

H. If I go to England, I will not stop (sleep) there, but return to Tobi immediately.

P. Gür tuay gora bito English; gür mori purük wor a tat, gür tay bito Tobi.

H. Ha! nang yegora bito English, taw mori purük wor a tat.

P. Gür ani a praü wor English, pipi a pang-ül, a ligo', karapa, a vaïva pipi, a mari pipi, a labo?

H. Ila, nang yüwo' a praü wor English, pipi a pang-ül, a ligo', karapa, a vaïva, pipi a mari, pipi a labo.

P. Timit, gür za bito English gür tay bito Tobi, mari Tobi za titri Yarris, gür mori purük.

H. Nang za bito English, nang di mümma tidi, a türt za bito Tobi.

P. Timit, gür za bito vene Yarris, gür tay bito, gür mori purük.

H. Tür pay; nang za bito.

P. You do not know the way to England; you will die (or be lost) at sea, and not come to Tobi.

H. Aye, I do know the way to England; I shall not die (or be lost) at sea.

P. Have you got ships in England, and a great deal of iron, and cloths, and cocoa-nuts, and many men, women, and children?

H. Yes, I have got ships in England, much iron, and cloths, and cocoa-nuts, and women, and a great many men and children.

P. Horace, if you go to England, and do not come back to Tobi, the men of Tobi will talk to God, and you will die.

H. I will go to England and stop a short time (i. e. sleep there), and shall return to Tobi.

P. Horace, if you do not go to Yarris's house (i. e. the place of worship), you will die.

H. Wait a minute; I will go.

* * It was the intention of the author of this communication to have added some remarks upon the grammatical structure and affinities of the dialect of Lord North's Island; but continued ill health prevents his doing it in season for the publication of the present volume. Those remarks, therefore, are necessarily deferred to a future occasion.